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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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THE whole order of nature evinces a progressive march towards a higher life. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action—all are working toward the grand end. The very fact that adaptations do occur, that the fittest do survive in the struggle for existence, shows that what is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings.

—H. P. BLAVATSKY

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A U M

If destruction be our lot, we must ourselves be its author and finisher.
—ABRAHAM LINCOLN

THEOSOPHY

Vol. XLV January, 1957 No. 3

THE ENGAGEMENT OF THE MIND

A LEADING characteristic of the rise of Western civilization has been the partition between intellectual and moral perception. As a result, religion, in modern times, is admittedly, and often avowedly, irrational. It is contemptuous of "mere" intellectuality, and defends its manifest lack of reasonable explanation by pointing to the limits of reason itself. As for science, which is the chief expression of intellectuality in our day, only recently have the advocates of the scientific approach to human problems been willing to admit that scientists should concern themselves at all with moral problems. The contention has been that the pure "objectivity" of science precludes any reference to moral standards or ideals. Science will find out the facts, and when these have been established, the moralist may make of them what he can. If he can do very little with them, this may be unfortunate, but the scientist offers no help with such difficulties. His life and work are above the battle of good and evil. He deals only with "truth."

In recent years, this detachment has weakened somewhat, probably from the joint causation of anxiety about the condition of the world and an honest sympathy for the world's problems. Increasingly, scientists are acknowledging a measure of moral responsibility, with the result that new movements are afoot to bring about a rapprochement between science and religion.

"Friendly relations," however, between scientists and religionists, are one thing—not especially difficult to achieve—while a synthesis of science and religion, or of the intellectual and the moral approach to human problems, is a very different thing. True synthesis would re-

quire, at the very least, a modification of primary scientific definitions, and a fundamental reform in the canons of religious thinking. Such a synthesis would carry modern thought back to Plato, or it would oblige attention to the disciplined discourses of H. P. Blavatsky.

Not since Plato has there been a general *cultural* synthesis of science and religion. There have been many individuals who joined intellectual and moral perception, because they were exceptional and naturally rose above the mediocrity of their times, but in Plato there was no dichotomy of thought, no overt distinction between the scientific spirit and the religious or philosophical search for truth. Indeed, in a prophetic mood, Plato made Socrates warn against a preoccupation with what we now suppose to be the "facts" of natural science. In the *Phaedo,* Socrates explains to his disciples:

> I thought that as I had failed in the contemplation of true existence, I ought to be careful that I did not lose the eye of my soul; as people may injure their bodily eye by observing and gazing on the sun during an eclipse, unless they take the precaution of only looking at the image reflected in the water, or in some similar medium. That occurred to me, and I was afraid that my soul might be blinded altogether if I looked at things with my eyes or tried by the help of the senses to apprehend them. And I thought that I had better have recourse to ideas, and seek in them the truth of existence.

It might be thought that Plato here abandons the scientific method, but it was the Platonic Academy, and not Aristotle, which encouraged the study of mathematics; it was the Platonist Euclid, whose methods were revived by Galileo in the seventeenth century, "as a substitute," John Burnet remarks in *Greek Philosophy,* "for the prevailing Aristotelian methods." And it was Plato, and not Aristotle, who averred that the earth had no right to "the central place in the universe."

The relation between Plato and the work of H. P. Blavatsky is clearly set forth in the article, "Synthesis of Occult Science," by William Q. Judge. In the latter part of this article, Mr. Judge writes:

> With the single exception of the writings of Plato, no one in modern times had given to the Western world any approximation to a complete philosophy, previous to the appearance of H. P. Blavatsky's *Secret Doctrine.* The writings of Plato are carefully veiled in the symbolical language of initiation. *The Secret Doctrine,* coming more than two millenniums later, and in an age of so-called Science, is addressed to the Scientific thought of the age, and hence considers the whole subject largely from the standpoint of Science. The present age is

> as deficient in philosophy as was the age of Plato in knowledge of science. It follows, therefore, that while the *Secret Doctrine* itself apprehends equally both philosophy and science, in addressing itself to the thought of an age it must recognize here, as it does everywhere, the *law of cycles* that rules in the intellectual development of a race no less than in the revolution of suns and worlds, and so address the times from that plane of thought that is in the ascendant.

The task, then, in the study of the Theosophical philosophy, is to penetrate the forms of thought of the modern world and to reach to the core of meaning in which both scientific and philosophic truth reside.

For this reason, if for no other, the study of Theosophy is a challenge to the mind. The objective is to gain a new and deeper sense of reality than any which prevails conventionally in our time. We, who live in an epoch of tottering monuments, of failing ideals in both religion and science, have an extraordinary need to get back of the assumptions of both these forms of thought. How else is the world, now anxious and frightened, to gain a new faith? A fearful world will easily give up its hard-earned discipline of the scientific spirit—the impersonality won by generations of self-sacrificing devotees of science. The vindication of science now lies in its hope of undergoing a transformation—of becoming, that is, essentially psychological.

But not only is the need of study for the salvation of Science. This is an age of personal psychic instability. Through the engagement of the mind with philosophy which is both religious and scientific, the wavering soul may find the security of inner conviction. *The Secret Doctrine* is a treatise on the roots of being, as are all the Theosophic works. They bring the attention of the reader to the true Self, the living mind, or *Manas,* and the actual powers which belong to every one. By the use of the mind in forging a new sense of reality about all these things, the soul creates its manasic independence. With the growth of a body of philosophic knowledge, strength is born, and a new life of the mind begins. Study is also for this.

Much is said, these days, of "natural man." The natural man is a philosopher—one who lives as a mind-being and takes his highest delight in the work of the mind. This, surely, is the meaning of the cycle —the cycle of awakening Manas. It is both a revival of ancient wisdom and the development of a new growth of evolution—new applications of old principles—that lies ahead.

NOTES ON THE DHAMMAPADA

CHAPTERS 15 and 16 of the *Dhammapada* allow joint consideration. Not, however, so much because "Happiness" and "The Pleasant" are nearly identical, but, on the contrary, for the reason that Buddha draws a sharp distinction between happiness and pleasure. It is precisely the inability to realize the nature of this distinction, moreover, which has led many casual students of Buddhism to conclude that Gotama was a "pessimist"—advising his disciples to turn their backs on any semblance of joy in earthly existence. Edmund Holmes, in his *Creed of Buddha,* speaks feelingly to this point, and in doing so provides an excellent basis for comparison between the "pleasures" to which Buddha suggests it is foolish to become attached, and the genuine happiness which is realized by the successful disciple. "Pleasures," in Buddha's terms, are of this world—the effect upon the lower man of external stimuli—and lead to the illusion of believing that something permanently good can depend upon the undependable. Holmes writes:

> Buddha did what he could to make men realise that this life, *as they conceived of it,* was full of suffering. But he did this, not because he despaired of Nature, but because he had unbounded trust in her. Far from teaching men that life was intrinsically evil, he taught them that the evil in it, the suffering which seemed to be of its essence, was the result of their own ignorance—their "ignorance of the true being and the true value of the Universe"—and that those who could detach themselves from whatever was impermanent and changeable might, *even while on earth,* enjoy a happiness higher and purer than any that the soul of man could consciously desire. So far was he from being a pessimist, in the deeper and darker sense of the word, that at the heart of Nature he could see nothing but light. If that light dazzled his eyes and blinded him to the lesser light that plays over the surface of life, his blindness was a proof, not of the despair of his soul, but of the very excess of its optimistic faith.

Buddha's warnings all revolve around the dangers of *attachment* to the objects of sense. Note, for instance, the following sentences (from Cantos 211-16):

> No fetters exist for him who neither likes nor dislikes.
>
> From attachment arises grief; from attachment arises fear. There is no grief for one who is free from attachment. Whence, then, can there come fear?

From indulgence arises grief; from indulgence arises fear. There is no grief for one who is free from indulgence. Whence, then, can there come fear?

From desire arises grief; from desire arises fear. There is no grief for one who is free from desire. Whence, then, can there come fear?

From craving arises grief; from craving arises fear. There is no grief for one who is free from craving. Whence, then, can there come fear?

Here is another version of the well-known theme of the second chapter of *The Bhagavad-Gita,* concerned with how the discrimination may be clouded by indulgence. Krishna explains to Arjuna:

The hungry man loseth sight of every other object but the gratification of his appetite, and when he is become acquainted with the Supreme, he loseth all taste for objects of whatever kind. The tumultuous senses and organs hurry away by force the heart even of the wise man who striveth after perfection. Let a man, restraining all these, remain in devotion at rest in me, his true self; for he who hath his senses and organs in control possesses spiritual knowledge.

He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all! But he who, free from attachment or repulsion for objects, experienceth them through the senses and organs, with his heart obedient to his will, attains to tranquility of thought.

For both Krishna and Buddha, however, there is a form of happiness to be gained by one whose heart and mind are at rest—and this is the only lasting variety. In *The Bhagavad-Gita* the psychological development moves as follows:

A man is said to be confirmed in spiritual knowledge when he forsaketh every desire which entereth into his heart, and of himself is happy and content in the Self through the Self. His mind is undisturbed in adversity; he is happy and contented in prosperity, and he is a stranger to anxiety, fear, and anger. Such a man is called a Muni. When in every condition he receives each event, whether favorable or unfavorable, with an equal mind which neither likes nor dislikes, his wisdom is established, and, having met good or evil, neither rejoiceth at the one nor is cast down by the other. He is confirmed in spiritual knowledge, when, like the tortoise, he can draw in all his senses and restrain them from their wonted purposes. And this tranquil state attained, therefrom shall soon result a separation from all troubles; and his mind being thus at ease, fixed upon one object, it embraceth wisdom from all sides.

In the *Dhammapada* Buddha actually uses more explicit terms to indicate the nature of that "soul-state" which guarantees happiness even in the midst of misery:

> Let us, then, free from hate, live happily among those who hate; among men who hate let us dwell free from hate.
>
> Let us, then, free from the disease of longing, live happily among those who suffer that disease; among men with disease of longing let us dwell free from that disease.
>
> Let us, then, free from anxiety, live happily among those who are careworn; among the anxious, let us dwell free from anxiety.
>
> Let us, then, live happily, we who possess nothing. Let us live like the Shining Ones nourished on joy.
>
> He who has tasted the sweetness of solitude and the flavour of tranquility, he becomes free from sin and fearless, and enjoys the ambrosia of the Good Law.

Edwin Arnold's *Light of Asia,* in final summation of Buddha's teachings, blends these counsels in poetic utterance:

> If any teach Nirvana is to cease,
> Say unto such they lie.
>
> If any teach Nirvana is to live,
> Say unto such they err; not knowing this,
> Nor what light shines beyond their broken lamps,
> Nor lifeless, timeless bliss.
>
> Enter the Path! There is no grief like Hate!
> No pains like passions, no deceit like sense!
> Enter the Path! far hath he gone whose foot
> Treads down one fond offence.
>
> Enter the Path! There spring the healing streams
> Quenching all thirst! there bloom th' immortal flowers
> Carpeting all the way with joy! there throng
> Swiftest and sweetest hours!

There is no doubt, however, but that the disciple must "sail against the wind" in order to obtain enlightened happiness—or, to use terms of an earlier chapter, only when one has become free from attachment to the world is he able fully to "enjoy." Canto 10 of "The Pleasant" says: "He in whom the desire for the Ineffable has arisen, whose mind is permeated by that desire, whose thoughts are not distracted by lower desires, he is named 'Bound upstream'." This passage is clearly a replica

of a passage in Chapter 3, where Buddha explains that "the scent of flowers travels not against the wind—be it tagara or mallika, or even of the sandalwood tree. But the fragrance of the good wafts even against the wind. The fragrance of the good man pervades all his ways." The point is that only the man who *can* move "against the wind" or "against the current" is able to reach his destination. This is attainment of a higher plane. Buddha uses these words in Cantos 219-20:

> When a man, who has been long away, returns safe from afar and receives a welcome from kinsmen, friends and well-wishers; even so his own good deeds welcome him who leaves the worldly state and attains a higher plane; indeed his good deeds are his kinsmen.

This is but an elaboration on the teaching of Karma expounded in the first chapter, where Buddha affirms that "all that a man is is made of his thought." One's own visions, one's own "good deeds," are the most intimate environment of the soul. The psychological corollary follows that those who concern themselves with the doings of others in a condemnatory manner—or, conversely, with a view to imitation—deplete their own resources and lose the way to a higher realization.

Another important emphasis occurs in Cantos 10 and 11 of "Happiness":

> Beneficent it is to catch sight of the Noble Ones; to live with them is continuous happiness. A man is happy if luckily he escapes the sight of fools.
>
> He who consorts with fools experiences great grief. Company of fools is like company of enemies—productive of pain. Company of the wise is like meeting of real kinsfolk—it brings happiness.

In Chapter 5 Buddha advises the disciple to "resolutely proceed alone on his journey" unless he discovers comradeship with those of like mind; here Buddha stresses the need for selectivity and discrimination in the choosing of associates. But, again, this is not to say that friendship is foolish, or that true companionship is impossible. Rather, the logic is simply that the indifferent disciple, who travels like a rudderless ship, will be at the mercy of every storm. He who sails with *knowledge,* who is able to keep his bearings and his course, will enjoy the journey to the utmost—and will have wise companions. As Edmund Holmes put it, he has learned the laws of life "even while on earth" and therefore enjoys a high and pure happiness. Buddha saw "at the heart of nature nothing but light"—with ignorance the cause of all unhappiness and suffering.

A SIGNAL OF DANGER

[The following article by H. P. Blavatsky, translated for THEOSOPHY from the French, has never before been published in this magazine. It first appeared in the *Revue Theosophique* for April 21, 1889, a magazine carrying Madame Blavatsky's name on its editorial masthead. As with William Q. Judge's "Cycles," published in November, we find clear evidence of deliberate emphasis, whenever and wherever opportunity permitted, upon the teachings of Adepts as *contemporary* facts in Nature.—EDITORS.]

> Initiates are sure to come into the company of the gods.
> SOCRATES in the *Phaedo*

IN the first number of the *Revue Theosophique* in the initial portion of the fine lecture of our brother and colleague, the erudite Correspondent-Secretary of the T.S. *Hermes,* we read in the footnote (fn. 2, p. 23):

> We designate under the term *Initiate* every seeker in the possession of the elementary principles of the Occult Science. One must beware lest he confuse this term with that of *Adept,* which indicates the highest degree of elevation to which the initiate may attain. We have in Europe many Initiates. I do not think that there exist any adepts as in the Orient.

Foreign to the genius of the French language, not even having at hand a dictionary of etymology, it is impossible for me to say if this double definition is authorized in French except in the terminology of the Free-Masons. But in English, as in the sense that usage has sanctioned among Theosophists and occultists in India, these two terms have a sense absolutely different from the one given by the author. I mean to say that the definition as given by M. Papus to the word *Adept* is the one which applies to the word *Initiate* and *vice-versa.*

I would never have thought of correcting this error—in the eyes of Theosophists at least—if it had not threatened in my opinion to throw into the minds of the subscribers to our *Revue,* a very regrettable confusion in the future.

As I was the first one to employ these two adjectives (*qualificatifs*) in a sense entirely opposed to the meaning lent to them by Masons and M. Papus there would certainly result some *equivocations* (*quiproquos*) which must be avoided at all costs. Let us understand ourselves first if we want to be understood by our readers.

Let us halt at a fixed and invariable definition of the terms which we employ in Theosophy; because otherwise instead of order and clarity, we would only bring a greater confusion into the already existing chaos of the ideas of the profane world.

Not being cognizant of the reasons which caused our wise brother to use said terms in the manner that he uses them, I take to task the "Sons of the Widow" who use the terms in a sense entirely the reverse of the true sense.

Everybody knows that the word "Adept" comes from the Latin *Adeptus.* This term is derived from the two words, *ad* "of" and *Apisci* "to pursue" (Sanskrit *ap*).

An *Adept* would then be a person versed in a certain art or science acquired in one manner or another. It follows that this qualification can be applied as well to an adept in astronomy as to an adept in the art of making pâtés de foies gras (chopped liver); a shoemaker as a perfumer, the one versed in the art of making boots, the other in the art of chemistry—are "adepts".

As to the term *Initiate,* it is quite another matter. Every *Initiate* must be an adept in occultism; he must become one before being initiated in the Great Mysteries. But every adept is not always an Initiate. It is true that the *Illuminati* used the term *Adeptus* in speaking of themselves, but they did so in a general sense—*e.g.,* in the seventh degree of the order of the Rite of Zimmendorf. Thus were used the terms *Adeptatus, Adeptus Coronatus* in the seventh degree of the Swedish rite; and *Adeptus Exemptus* in the seventh degree of the Rosie-Cross. This is an innovation of the Middle Ages. But no real Initiate of The Great (or even the Lesser) Mysteries, is called in the classical works *Adeptus,* but *Initiatus* in Latin, and *Epopte* in Greek. These same *Illuminati* treated as *Initiates* only those of their brothers who were more instructed than the others in the mysteries of their Society. It was only the less instructed among them who had the name *Mystes* and *Adeptes* inasmuch as they were as yet only admitted to the inferior degrees.

Let us pass now to the term "initiate."

Let us first say that there is a great difference between the verb and the substantive (*substantif*) of this word. A professor initiates his pupil into the first elements of a certain science, a science in which the student may become adept, that is, versed in its specialty. On the other hand, an adept in occultism is first *instructed* in the religious mysteries, after which, if he is lucky enough not to succumb during the terrible

trials of initiation, he becomes an INITIATE. The best classical translators invariably render the Greek by this phrase: "Initiated in the Great Mysteries"; for this term is synonymous with *Hierophant, "he who explains the sacred mysteries." Initiatus* among the Romans was equivalent to the term *Mystagogus* and both were absolutely reserved for the one who in the Temple initiated others into the highest mysteries. He represented, therefore, figuratively, the Universal Creator. None dared pronounce this name before the profane. The place of the *"Initiatus"* was to the Orient, where he was seated, a globe about or suspended from his neck. The Free-Masons tried to imitate the Hierophant-*Initiatus* in the person of their "Venerables" and *Grand Masters* of the Lodges.

But does the cowl make the monk?

It is to be regretted that they did not content themselves with this sole profanation.

The substantive French (and English) "initiation" being derived from the Latin word *initium,* commencement, the Masons with more respect for the dead letter *that kills* than for the spirit which gives life have applied the term "initiate" to all their neophytes or candidates,—to the beginners—in all the Masonic degrees,—the highest as well as the lowest.

Yet they knew better than anyone that the term *Initiatus* pertained to the 5th and to the highest degree of the order of the Templars; that the title *Initiate in the mysteries* was the 21st degree of the metropolitan chapter in France; in the same manner as that of the *Initiate in the profound mysteries* indicated the 62nd degree of the same chapter. Knowing all this, they nevertheless applied this title, sacred and sanctified by its antiquity, to their simple candidates—the infants (*bambins*), among the "Sons Of The Widow." But because the passion for innovations and modifications of all kinds accomplished for the Masons what an occultist of the Orient regards as a veritable sacrilege, is this a reason for the Theosophists to accept their terminology?

We, disciples of the Masters of the Orient, have naught to do with modern Masonry. The real secrets of symbolical Masonry are lost,—as Ragon so well proves. The keystone (*clef de voûte*), the central stone of the arch built by the first royal dynasties of the Initiates—ten times prehistorical—found itself shaken since the abolition of the last mysteries. The work of destruction, or rather of strangling and choking commenced by the Cæsars, was finally achieved in Europe, by the

Church Fathers. Imported once more, since, from the sanctuaries of the Far East, the sacred stone was cracked and finally broken into a thousand pieces.

On whom shall the blame for this crime fall?

Shall it be on the Free-Masons, the Templars especially—persecuted, assassinated and violently divested of their annals and written statutes? Shall it be on the Church, which having appropriated the dogmas and rituals of primitive Masonry, passed them off as its own travestied rites, as the sole TRUTH and resolved to smother the latter?

Be that as it may, it is no longer the Masons who have all of the truth whether we place the blame on Rome or the insect *Shermah*[1] of the famous temple of Solomon which modern Masonry vindicates as base and origin of its order.

For decades of thousands of years the genealogical tree of the sacred science which the peoples possessed in common, was the same,—for the temple of this science is ONE and is built on the unshakeable rock of primitive truths. But the Masons of the last two centuries preferred to divorce themselves from it. Once more, and applying this time the practice to the allegory, they have broken the cube which divided itself into twelve parts. They have rejected the real stone for the false, and whatever they did with the first—their *angular stone*—it was certainly not according to the spirit that gives life but *according to the dead letter that kills.*

Is it again the Worm Samis (alias the "insect *Shermah*") of which the traces on the rejected stone had already led into error the "builders of the Temple" that gnawed the same lines? But this time what was done was done with full knowledge. The builders must have known the total[2] by heart to judge by the *thirteen* lines or *five* surfaces.

No matter! We faithful disciples of the East prefer to all these stones a stone that has naught to do with all the other mummeries of the Masonic degrees.

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[1] From a Jewish tradition, the stones that served to build the temple of Solomon (an allegorical symbol taken literally of which an actual edifice was made) were not cut and polished by hand of man but by a worm named *Samis* created by God for this purpose. These stones were miraculously transported on the spot where the temple was to rise and cemented henceforth by the angels who raised the Temple of Solomon. The Masons have introduced the *Worm Samis* in their legendary history and call it the "insect Shermah".

[2] This total is composed of a *bisected isosceles* triangle—three lines—the side of the *cube* being the base; two squares diagonally bisected having each a perpendicular line toward the center—six lines; two straight lines at right angles; and a diagonally bisected square—two lines; total thirteen lines or five surfaces of the cube.

We will adhere to the *Eben Shatijah* (having another name in Sanskrit), the perfect cube which while containing the *delta* or triangle, replaces the name of the Tetragrammaton of the Kabalists, by the symbol of the incommunicable name.

We willingly leave to the Masons their "insect"; while hoping for them that modern symbology which marches at such rapid pace, will never discover the identity of the Worm *Shermah-Samis* with Hiram Abif—which would be embarrassing enough.

However, and upon reflection, the discovery would not be without its useful side and not lacking in great charm. The idea of a worm that would be at the head of the Masonic genealogy and of the Architect of the first temple of the Masons, would also make of this worm the "father Adam" of the Masons, and would only render the "Sons of the Widow" the dearer to the Darwinists. This would re-approach them to modern Science, which only looks for proofs of Nature to fortify the theory of Haeckelian evolution. What would it matter to them, after all, once they have lost the secret of their true origin?

No one need decry this assertion which is a well attested fact. I allow myself to remind Messrs. the Masons who might read this, that as regards *esoteric* Masonry, almost all the secrets have disappeared since Elias Ashmole, and his immediate successors. If they seek to contradict us, we will, like Job, tell them, "Thine own mouth condemneth thee, and not I: yea, thine own *books* testify against thee." (XV, 6).

Our greatest secrets once upon a time were taught in Masonic Lodges, the world over. But their Grand Masters and *Gurus* perished one after the other; and all that remained written in secret manuscripts—like the one of Nicholas Stone, for instance, destroyed in 1720 by some scrupulous brothers—was put to the fire and annihilated between the end of the seventeenth and the beginning of the eighteenth centuries, in England, as well as on the Continent.

Why this destruction?

Certain brothers in England whisper to each other that this destruction was the consequence of a shameful pact entered into by certain Masons and the Church. An aged "brother," great kabalist, has just died here, whose grandfather, a celebrated Mason, was the intimate friend of Count St. Germain, when the latter was sent, it is said, by Louis XV, to England in 1760, to negotiate peace between the two countries. Count St. Germain left in the hands of this Mason certain

documents concerning the history of Masonry and containing the keys of more than one incomprehensible mystery. He did this under the condition that these documents would become the secret inheritance of all his descendents who became Masons. These papers profited two Masons, the father and the son, the one who just died, and will profit no one else in Europe. Before his death, the precious documents were entrusted to an Oriental (a Hindu) whose mission it was to deliver them to a certain person who would come to fetch them at Amritsa, city of Immortality. It is also secretly said that the celebrated founder of the Lodge of the Trinosophes, J. M. Ragon, was also initiated into many mysteries in Belgium by an Oriental—and there are some who assert that he knew in his youth Count St. Germain. This explains, perhaps, why the author of the "Tuileur General De La Maçonnerie," or *Manual of the Initiate,* asserted that Elias Ashmole was the real founder of modern Masonry. Nobody knew better than Ragon the extent of the loss of Masonic secrets, as he himself well says: "It is of the essence and nature of the Mason to search for the light wherever he thinks he can find it," announces the *circular* of the Grand Orient of France. "In the meanwhile," he adds, "the Mason is given the glorious title of Child of Light and is left enveloped in obscurity." (*Cours Philosophique,* etc., p. 60.)

Thus, if as we think, M. Papus has followed the Masons in his definition of the terms *Adept* and *Initiate,* he was wrong, for one does not turn towards "obscurity" when one is himself in a ray of light. Theosophy has invented naught, said nothing new, only faithfully repeating the lessons of the highest antiquity. The terminology, introduced fifteen years ago in the T.S., is the true one, for in each case its terms are a faithful translation of their Sanskrit equivalents, almost as old as the last human race. This terminology could not be modified, at this hour, without the risk of introducing in Theosophical teachings a chaos as deplorable as it is dangerous for their clarity.

Let us remind ourselves especially of these words so true of Ragon:

> *Initiation had India for a cradle.* She has preceded the civilization of Asia and Greece, and in polishing the spirit and the customs of the peoples, she has served as a base for all the laws, civil, political and religious.

The word *Initiate* is the same as *dwija,* the "twice-born" Brahman. That is to say that initiation was considered as birth into a new life or

as Apulius says, "it is the 'resurrection into a new life', *'novam vitam inibat'*."

Aside from this, M. Papus' lecture on the Seal of the Theosophical Society is admirable, and the erudition that he displays is most remarkable. The members of our Fraternity owe him sincere thanks for explanations that are as clear and just as they are interesting.

THE STARS AND FATE

Man's sound relation to the facts is to use and command, not to cringe to them. The too much contemplation of these limits (circumstance or fate) induces meanness. They who talk much of destiny, their birth-star, etc., are in a lower dangerous plane, and invite the evils they fear. 'Tis the best use of Fate to teach a fatal courage. Go face the fire at once, or the cholera in your friend's house, or the burglar in your own, or what danger lies in the way of duty, knowing you are guarded by the cherubim of destiny. If you believe in fate to your harm, believe it at least for your good. For if Fate is so prevailing, man is also a part of it, and can confront fate with fate. Fate, then, is a name for facts not yet passed under the fire of thought; for causes which are unpenetrated. A man will see his character emitted in the events that seem to meet, but which exude from and accompany, him. If in the least particular, one could derange the order of nature, who would accept the gift of life?

Let us build altars to the Beautiful Necessity, which secures that all is made of the same piece . . . Why should we fear to be crushed by the savage elements, we who are made of the same elements . . . Law rules throughout existence, a Law which is not intelligent, but Intelligence, not personal nor impersonal,—it disdains words and passes understanding; it dissolves persons; it vivifies nature; yet solicits the pure in heart to draw on all its omnipotence.

—EMERSON

FRAGMENTS

"Fragments," by Madame Blavatsky, was first published in *Lucifer* for August, 1896, and has been printed but once in THEOSOPHY—September, 1917. This article constitutes a companion study in conjunction with both William Q. Judge's article on Cycles and the foregoing "Signal of Danger."—EDITORS.

IDOLATRY

THE outward form of idolatry is but a veil, concealing the one Truth like the veil of the Saitic Goddess. Only that truth, being for the few, escapes the majority. To the pious profane, the veil recovers a celestial locality thickly peopled with divine beings, dwarfs and giants, good and wicked powers, all of whom are no better than human caricatures. Yet, while for the great majority the space behind the veil is really impenetrable—if it would but confess the real state of its mind—those, endowed with the "third eye" (the eye of Shiva), discern in the Cimmerian darkness and chaos a light in whose intense radiance all shape born of human conception disappears, leaving the all-informing divine PRESENCE, to be felt—not seen; *sensed*—never expressed.

A charming allegory translated from an old Sanskrit manuscript illustrates this idea admirably:

Toward the close of the Pralaya (the intermediate period between two "creations" or evolutions of our phenomenal universe), the great IT, the One that rests in infinity and ever *is*, dropped its reflection, which expanded in limitless Space, and felt a desire to make itself cognizable by the creatures evolved from its shadow. The reflection assumed the shape of a Maharaja (great King). Devising means for mankind to learn of his existence, the Maharaja built out of the qualities inherent in him a palace, in which he concealed himself, satisfied that people should perceive the outward form of his dwelling. But when they looked up to the place where stood the palace, whose one corner stretched into the right, and the other into the left infinitude—the little men *saw nothing;* the palace was mistaken by them for empty space, and being so vast remained invisible to their eyes. Then the Maharaja resorted to another expedient. He determined to manifest himself to the little creatures whom he pitied—*not as a whole but only in*

his parts. He destroyed the palace built by him from his manifesting qualities, brick by brick, and began throwing the bricks down upon the earth one after the other. Each brick was transformed into an idol, the red ones becoming Gods and the grey ones Goddesses; into these the Devatas and Devatis—the qualities and the attributes of the Unseen—entered and animated them.

This allegory shows polytheism in its true light and that it rests on the One Unity, as does all the rest. Between the *Dii majores* and the *Dii minores* there is in reality no difference. The former are the direct, the latter the broken or refracted, rays of one and the same Luminary. What are Brahmâ, Vishnu and Shiva, but the triple Ray that emanates directly from the Light of the World? The three Gods with their Goddesses are the three dual representations of Purusha the Spirit, and Prakriti—matter; the six are synthesized by Svayambhuva the self-existent, unmanifested Deity. They are only the symbols personifying the Unseen Presence in every Phenomenon of nature.

AVATARAS

"The seven [regions][1] of Bhumi, hang by golden threads [beams or rays] from the Spiritual central Sun [or 'God']. Higher than all, a Watcher for each [region]. The Suras come down this [bear]. They cross the six and reach the Seventh [our earth]. They are our mother earth's [Bhumi] supporters [or guardians]. The eighth watches over the [seven] watchers."

Suras are in the Vedas deities, or beings, connected with the Sun; in their occult meaning they are the seven chief watchers or guardians of our planetary system. They are positively identical with the "Seven Spirits of the Stars." The Suras are connected in practical occultism with the Seven Yogic powers. One of these, Laghima(n) or "the faculty of assuming levity," is illustrated in a Purana as rising and descending along a sunbeam to the solar orb with its mysteries; *e.g.*, Khatvanga, in *Vishnu Purana* (Book IV). "It must be equally easy to the Adept to travel a ray downwards," remarks Fitzedward Hall (p. 311). And why not, if the action is understood in its right and correct sense?

Eight great Gods are often reckoned, as there are eight points of the compass, four cardinal and four intermediate points over which pre-

[1] In every ancient cosmography the universe and the earth are divided into seven parts or regions.

side also inferior Lokapalas or the "doubles" of the greater Gods. Yet, in many instances where the number eight is given it is only a kind of exoteric shell. Every globe, however, is divided into seven regions as 7 x 7=49 is the mystic number *par excellence*.

To make it clearer: in each of the seven Root Races, and in every one of the seven regions into which Occult Doctrine divides our globe, there appears from the dawn of Humanity the "Watcher" assigned to it in the eternity of the Æon. He comes first in his own "form," then each time as an Avatara.

Initiations

In a secret work upon the Mysteries and the rites of Initiation, in which very rough but correct prints are given of the sacramental postures, and of the trials to which the postulant was subjected, the following details are found:

(1) The neophyte—representing the Sun, as "Sahasrakirana" "he of the thousand rays"—is shown kneeling before the "Hierophant." The latter is in the act of cutting off *seven locks* of the neophyte's long hair,[2] and in the following—(2)—illustration, the postulant's bright crown of golden beams is thrown off, and replaced by a wreath of sharp ligneous spines, symbolizing the loss.[3] This was enacted in India. In trans-Himalayan regions it was the same.

In order to become a "Perfect One," the Sakridagamin ("he who will receive new birth," *lit.*) had, among other trials, to descend into Patala, the "nether world," after which process only he could hope to become an "Anagamin"—"one who will be reborn no more." The full Initiate had the option of either entering this second Path by appearing at will in the world of men under a human form, or he could choose to first rest in the world of Gods (the Devachan of the Initiates), and then

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[2] See Judges xvi, again, where Samson, the symbolical personification of the Sun, the Jewish Hercules, speaks of his *seven* locks which, when cut off, will deprive him of his (physical) strength, *i.e.*, kill the material man, leaving only the spirtual. But the *Bible* fails to explain, or rather, conceals purposely, the esoteric truth, that the seven locks symbolize the septenary physical or terrestrial man, thus cut off and separated from the spiritual. To this day the High Lamas cut off during public consecrations a lock of the hair of the candidates for the religious life, repeating a formula to the effect that the six others will follow, when the "upasaka" IS READY. The lock of hair or tonsure of the Roman Catholic priests is a relic of the same mystery-idea.

[3] No need of explaining that Sanjna—pure spiritual conscience—is the inner perception of the neophyte (or chela) and Initiate; the scorching of it by the too ardent beams of the Sun being symbolical of the terrestrial passions. Hence the seven locks are symbolical of the seven cardinal sins, and as to the seven cardinal virtues—to be gained by the Sakridagamin (the candidate "for new birth"), they could be attained by him only through severe trial and suffering.

only be reborn on this our earth. Thus, the next stage shows the postulant preparing for this journey.

(3) Every kind of temptation—we have no right to enumerate these or speak of them—was being placed on his way. If he came out victorious over these, then the further Initiation was proceeded with; if he fell—it was delayed, often entirely lost for him.

These rites lasted seven days.

On Cycles and Modern Fallacies

The Hermetic axiom has been made good by astronomy and geology. Science has become convinced now that the milliards of the heavenly hosts—suns, stars, planets, the systems in and beyond the Milky Way—have all had a common origin, our earth included. Nevertheless that a regular evolution, incessant and daily, is still going on. That "cosmic life-times have begun at different epochs and proceed at different rates of change. Some began so far back in eternity or have proceeded at so rapid a rate, that their careers are brought to a conclusion in the passing age. Some are even now awaking into existence; and it is probable that worlds are beginning and ending continually. Hence cosmic existence, like the kingdoms of organic life, presents a simultaneous panorama of a completed cycle of being. A taxonomic arrangement of the various grades of animal existence presents a succession of forms which we find repeated in the embryonic history of a single individual, and again in the succession of geologic types; so the taxonomy of the heavens is both a cosmic embryology and a cosmic palæontology." (*World Life,* p. 539.)

So much for cycles again in modern orthodox science. It was the knowledge of all these truths—scientifically demonstrated and made public now, but in those days of antiquity occult and known to Initiates alone—that led to the formation of various cycles into a regular system. The grand Manvantaric system was divided into other great cycles; and these in their turn into smaller cycles, regular wheels of time, in Eternity. Yet no one outside of the sacred precincts ever had the key to the correct reading and interpretation of cyclic rotation, and therefore even the ancient classics disagreed on many points. Thus, Orpheus is said to have ascribed to the "Great" Cycle 120,000 years' duration, and Cassandrus 136,000, according to Censorinus (*De Natal Die,* Chron. and Astron. Fragments). Analogy is the law, and is the

surest guide in occult sciences, as it ought to be in the natural philosophy made public. It is perhaps mere vanity that prevents modern science from accepting the enormous periods of time insisted upon by the ancients, as elapsed since the first civilizations. The miserable little fragment torn out from the Book of the Universal History of Mankind, now called so proudly "*Our* History," forces historians to dwarf every period in order to wedge it in within the narrow limits primarily constructed by theology. Hence the most liberal among them hesitate to accept the figures given by ancient historians. Bunsen, the eminent Egyptologist, rejects the period of 48,863 years before Alexander, to which Diogenes Laertius carried back the records of the priests, but he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations, they *must have* extended over 10,000 years" (p. 14). "We learn, however," he adds, "from one of their own old chronological works . . .that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years." (*Egypte,* i, p. 15.)

We must notice and try to explain some of these great and smaller cycles and their symbols. Let us begin with the cycle of Mahayuga, personified by Shesha—the great serpent called "the couch of Vishnu," because that God is Time and Duration personified in the most philosophical and often poetical way.

It is said that Vishnu appears on it at the beginning of every Manvantara as "the Lord of Creation." Shesha is the great Serpent-Cycle, represented as swallowing its own tail—thence the emblem of Time within Eternity. Time, says Locke (*On the Human Understanding*)—Time is "duration set forth by measures," and Shesha sets forth evolution by symbolizing its periodical stages. On him Vishnu sleeps during the intervals of rest (*pralayas*) between "creations"; the blue God—blue because he is space and the depth of infinity—awakens only when Shesha bends his thousand heads, preparing to again bear up the Universe which is supported on them. The *Vishnu Purana* describes him thus: "Below the seven Patalas is the form of Vishnu, proceeding from the quality of darkness, which is Shesha, the excellences of which neither Daityas nor Danavas can fully enumerate. This being is called Ananta [the infinite] by the spirits of Siddha (Yoga Wisdom, sons of Dharma, or true religion), and is worshipped by sages and by gods. He has a thousand heads, which are embellished with the pure and visible mystic sign [Svastika]; and the thousand jewels in his crests (*phana*)

gives light to all the regions. . . . In one hand he holds a plough[4] and in the other a pestle. . . . From his mouths, at the end of the Kalpa, proceeds the venomed fire that, impersonated as Rudra [Shiva, the 'destroyer'] . . . devours the three worlds" (ii. 211).

Thence Shesha is the cycle of the great Manvantara, and also the spirit of vitality as of destruction, since Vishnu, as the preserving or conservative force, and Shiva as the destroying potency, are both aspects of Brahma. Shesha is said to have taught the sage Garga—one of the oldest astronomers in India, whom, nevertheless, Bentley places only 548 B.C.—the secret sciences, the mysteries of the heavenly bodies, of astrology, astronomy and various omens. Shesha is so great and mighty, that it is more than likely he will some day, in far off future ages, render the same service to our modern astronomers. Nothing like "Time" and cyclic changes to cure sceptics of their blindness.

But Occult truths have to contend with a far more blind foe than science can ever be to them, namely, the Christian theologians and bigots. These claim unblushingly the number of years lived by their Patriarchs some four thousand years ago, and pretend to prove that they have interpreted "the symbolic predictions of scripture" and have "traced the historic fulfilment of two of the most important of them"—handling Biblical chronology as reverently as though it had never been a rehash of Chaldæan records and cyclic figures, to hide the true meaning under exoteric fables! They speak of "that history that unrolls before our eyes a record extending over six thousand years" from the moment of creation; and maintain that there are "very few of the prophetic periods whose fulfilment cannot be traced in some parts of the scrolls." (*The Approaching End of the Age.*)

Moreover they have two methods and two chronologies to show those events verified—the Roman Catholic and the Protestant. The first relies on the calculations of Kepler and Dr. Sepp; the latter on Clinton, who gives the year of the Nativity as A.M. 4138; the former holds to the old calculation of 4320 by lunar, and 4004 by solar years.

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[4] An emblem referring to the "ploughing" and sowing the renewed earth (in its new Round) with fresh seeds of life.

SEEDS AND SEEDLINGS

Evolution and the Evolver

[The short articles comprising this series are derivations from characteristic platform talks given during the years 1915-35. As often as was practicable, the words of the speaker have been used—hoping thus to convey some of the force originally imparted to the ideas.]

EVOLUTION is the oldest teaching in the world, and misconceptions and misunderstandings of it are as old as man. To many people, doubtless, the ideas suggested by "evolution" are more or less a mixture—very little that is clear, definite, coherent. A great gulf exists between the teachings of Theosophy and those of Western religion and science on evolution; so great a gulf, indeed, that neither the confirmed religionist nor the bigoted scientist will ever overpass it, for both the religious man and the scientific man have to disregard many of the asserted facts of Theosophy if they are to remain true to the limitations imposed by their respective theories.

Theosophy teaches the progressive development of everything, worlds as well as atoms. It teaches that this development has neither conceivable beginning nor imaginable end, and that all evolution is spiritual and intellectual, as well as physical. All forms of existence are not the same as our own, nor is our present form the form in which we have always dwelt or in which we will always continue to dwell.

These statements, though brief and simple, are such as anyone can understand; but what a prospect they throw open before us! They require that we grasp clearly the idea that "inside" all physical evolution—not inside in a geographical or locational sense, but just as an idea is in a word, in what a man says or does—so within all matter is Intelligence. The *matter* may be coarse or fine, simple or complex. So also, the intelligence may be limited or vast; it may be vast, but of low grade; or it may be of a very high order, yet of limited manifestation here. But we must get the idea firmly in mind that within all forms, all matter, all physical evolution, there is intelligence; and that this intelligence, or these "minds," are in evolution.

Theosophy teaches that physical evolution and intellectual evolution proceed apace—intellectual evolution standing to physical evolution as cause to effect. But behind all, we have Life; whether Life in an atom—which causes the atom to evolve, to accept one combination

and reject another—Life in the plant, Life in a solar system, or Life in space. Behind the physical form called "matter," behind the mental form called "mind," stands no form at all, but the creator and inhabitor of all forms, physical or super-physical—the changer and the destroyer of all forms. So if in religion or science there were any true perception of the facts in nature, we would find all men interested in the question of the Evolver.

This Evolver is called by many names: in Theosophy it is called gods or devas, monads, atoms, elementals, etc.; in St. Paul's theogony, Gods, angels, principalities, and powers. According to their characteristics and forms, these evolvers are called men, animals, plants, minerals, sylphs, undines, fairies, nymphs, gnomes, devils, etc. Yet every one of these "beings," says Theosophy, is now a man, was once a man, or will become a man.

H. P. Blavatsky said that the idea of Monotheism (a super-being) and that of Polytheism (super-beings) are not irreconcilable, for the real object of evolution is first, last, and always, *spiritual.* She said that physical and intellectual evolution stand to spiritual evolution as the treads and risers of the stairway: ways and means in the process of the unbroken series of the various manifestations of Life by which divine beings are evolved. So metaphysically there is the descent of man into incarnation from the state called Spirit, to which we all go between two lives in a body. We exist there as Soul. We leave that state because we perceive our own past; and, perceiving it, we also perceive our mistakes, and desire to rectify them. This idea at once draws the man out of the plane of Spirit onto the plane of thought. This marks a descent in mind, but an ascent in matter, because on that plane our thoughts mold matter into the form of our ideas. First the descent, then the ascent; first the involution, then the evolution.

From the spiritual point of view, incarnation represents our imperfections, not our perfections. In the state of perfect knowledge and vision which we call Spirit, we see our imperfections and we see where we can better them. But, once incarnated, the man forgets much of this high knowledge. Although he has within himself the power to evolve, he does not have the knowledge to direct the power wisely. There must, then, be those who will remind him, great Teachers who will point out the way.

One of these great teachers was Krishna. In the seventh chapter of the *Bhagavad-Gita,* Krishna says that there are four classes of people

in whom he interests himself: the afflicted, the searchers for truth, those who desire possessions, and the wise. Yet all of us are afflicted, or will be; all of us are searchers for truth in some direction; all of us seek possessions of some particular kind or nature; all of us are "wise" to some extent, to some degree, upon some subject. So we are among those who "interest" the Teacher—for not only Krishna in ancient India pointed his message to these four classes, but so also did Jesus in his day, and H.P.B. in our own; not to the curious, not to the acquisitive, not to the heedless, not to those who assume an attitude of moral irresponsibility, nor yet to the mentally lazy. Let us try to discover, then, why the great teachers addressed themselves to the four classes mentioned by Krishna.

Affliction, suffering, is usually the first thing that makes a man ask "why" in a really demanding way. It may be intense and prolonged physical suffering that causes a man to search; it may be emotional suffering caused by the loss of a loved one; it may be the "pangs of conscience"; or that most terrible suffering of all—the discovery that what a person has relied on as utter and final truth is in reality a delusion and a fraud. The afflicted one, then, is brought by his suffering to a point where he will *listen* to the teacher. He then becomes a searcher for truth—not instigated solely by the need for relief from suffering, but motivated by the desire to learn.

Those who desire possessions have this lesson to learn: that there is no limit to wealth in the three fields of physical, intellectual, and spiritual experience, and that there is no barrier in nature to the acquisition and enjoyment of all the wealth there is, *if* the wealth has been rightly earned and is rightly used. But when a man has come this far along the way, he has passed, so to say, into the fourth grade of the School of Life, and is prepared to become one of the "wise."

The wise have found out that the vaults wherein men store the treasures of life—what we call faith, belief, religion—are not secure. They have found out that material wealth and intellectual wealth are valueless in themselves. They have gained at least the negative wisdom of knowing the not-true, and are thus able to recognize true teachers and true teachings. These, and these alone, are ready to assume responsibility for their further evolution, to become Self-conscious Evolvers. These, and these alone, may arise and say with conviction, *Resurgam*—I will return!

SPIRITUAL POLARITY

"Nothing is easy to the unwilling."

ONE of the chief ingredients in the success of any project is the attitude of mind with which it is undertaken. Materialistic thinkers may be inclined to doubt this view, and to argue that physical-plane equipment, knowledge, strong body, muscles, etc., are of far greater importance. But the age-old teaching of the Soul, supported in this case by the findings of present-day psychology, shows that the psychic, mental, and moral attitudes and dispositions of men exert profound influences upon both the personality and its undertakings.

Man, according to the teachings of esoteric philosophy, is essentially a *Will* being. The forces that flow through his earthly frame are dependent not alone upon strength of body, however necessary the physical vehicle may be, but also, and primarily, upon the innate power of *Will* which flows directly from the immortal Divine Spirit, through the inner man (or soul) to the physical. St. Paul's teaching of body, soul and spirit, tacitly accepted by the great majority of Christian and Jewish sects, suggests a responsibility belonging to the soul that has been all but completely forgotten by the moderns. Churches and synagogues nowadays devote their attention, for the most part, to God and man, or Spirit and body, the soul itself being looked upon as a sort of ghost, a shadow, an unreality. Is it any wonder, since the sole intermediary between the personality and its immortal Divine Self has been rejected, that man has become the weak being that he is?

Present-day psychology, if it is to fulfill the responsibilities placed upon it by the awakening spirit of the age, must rid itself of the stigma of materialism. It must follow the example of the true and ancient East, which concerned itself first and foremost with man's *moral* states of consciousness, and treated the *mental* states as mere effects produced by moral conditions. To be true to its name, psychology must constitute itself the faithful servant and ally of Occultism, whose pupil it was always considered to be in the days of enlightened spirituality, and whose pupil it might still be to this day were it not for "scientific" bigotry and prejudice. The material for such tutelage is ready at hand. H. P. Blavatsky's great works, *Isis Unveiled* and *The Secret Doctrine*, if approached with open mind, would be found to be dynamic text-

books of Psychology—primers of Occultism, verily—which, if studied and applied, would lead its votaries to the solution of the deepest mysteries.

One of the greatest contributions of H.P.B.'s mission to twentieth-century thought and progress was the breaking of the molds of men's minds, the spiritualizing influence which it exerted upon at least a handful of thinkers. Its contribution to psychology in particular is its wise code of moral principles governing the evolution of mind and soul. Man has been taught for so long that he is either an irresponsible creature, *given* his nature by the arbitrary will of a personal God, or a human animal—little better, if any, than the dumb brutes of the lower kingdoms—that the whole psychological aspect of his being has been obscured. The veil can be lifted only through a change of teaching, through restoration of the once universally-known truism that man is essentially spiritual and moral in nature, not physical, and that within his mortal frame dwells an immortal Divine Ego—cosmopolitan, unsectarian, all-wise.

The powers and faculties of the Divine Ego, those pertaining to the higher principles of Atma, Buddhi and Manas, are said to be dormant, for the large part, in the units of Fifth Race humanity. Yet, these powers and faculties may be developed! There is not a power, in the whole catalog of Great Nature—not even among those belonging to the highest of Adepts—the germ of which does not reside also in ordinary man. And there is no more immediate and direct method of activating these faculties, according to the Adepts, than through the deliberate and conscious exercise of Will. True spiritual powers require no special environment for their exercise and development. Spiritual faculties, by the very fact of being such, are universal in nature and can be applied anywhere and under all circumstances. To the man who is *willing,* the duties and obligations of daily life provide ideal conditions for inward growth and realization.

But "nothing is easy to the unwilling." To undertake any duty in an "unwilling" frame of mind, or without understanding or conviction, is to enter the fray half-armed, and to court sure failure in the end. Where is the individual who has not witnessed the lamentable weakness of the person who has "no heart," as we say, in the work he has undertaken to do? Where is the person who has failed to observe, on the other hand, the unconquerable spirit, the dynamic force of Will, of the man convinced of the righteousness of his Cause? To undertake a task

as though one were "nailed to the cross" in doing it, is to attempt to move in opposite directions at one and the same time. The wide and rapid increase of *schizophrenia,* or "split personality," is often due to the intense emotional strain resulting from a divided attitude of mind. Would it not be the better part of wisdom, therefore, to prepare one's self *first* in attitude of mind—that is to say, both morally and psychically—before approaching the responsibilities placed upon one by birth and circumstance, lest the burden of the task prove too great?

There are many instances in which men fall, quite unconsciously to themselves, into a negative, *unwilling* attitude of mind. Unexpected events make demands upon their time, for example, just at moments when well-earned recreation has been planned. Manifold types of "unpleasant duties," so-called, present themselves daily for attention—the care of children, house cleaning, tending of the sick, etc., at the mere thought of which we throw up our hands in despair. Will we feel offended if told that the label of "unpleasantness" which we attach to these duties is of our own making, that they are boresome and difficult only because we ourselves have *willed* them so? The displeasure men experience in the performance of any natural duty is invariably the result of their own *unwilling* attitude of mind. A theosophist once expressed pity for Wm. Q. Judge that his burden was so heavy, that the large part of his time and energy was taken up in work for Theosophy. "What seems to you a burden," he replied, "is to me the greatest of joys." All, all depends upon the polarity of attitude.

> Nature may not be classified as part good and part bad. The goodness, the passion and desire, the ignorance, indifference and folly are in ourselves. (Robert Crosbie.)

Will-action, commonly referred to as *volition,* is the greatest power, then, in the human assemblage of complicated instruments. Without it, spiritual evolution cannot go forward. Have we ever wondered why it is that the principle of *voluntary* contributions in time, money and work is strictly adhered to as the basis of all true theosophical work? Or why the aspiring student of esoteric philosophy is left to determine for himself what obligations, if any, he will assume in furtherance of the Cause to which he has dedicated his life? Surely, not because help is not needed! The answer lies undoubtedly in the fact that theosophical work and endeavor are fashioned after the laws and principles of the Soul, and that man, if ever he would hope to reach the goal, must act on those principles—from within outwardly. The program

of Masters is designed to awaken that Center in man which moves by *volition,* by its own inspiration, and which, once awakened, makes of the individual a *moral* being. It is by this mark alone, the mark of inward spontaneity, or the "power of the initiatory" in right direction, that the true theosophist of any age may be known.

There is no more encouraging fact, no truth more readily demonstrable and capable of proof, than the indubitable power of every human being to *polarize* his psychic and mental nature, and thus activate the forces and powers of his godlike Higher Self. If one is ignorant and sinful and weak, it is only because he himself has made it so. If this seems hard and discouraging, we may this moment turn the switch of polarity. With change of attitude and the assumption of a firmer position of determination, we can with equal certainty be courageous and pure and strong. There is nothing in this universe, in any of its heavens or hells, impossible of achievement to the awakened Spiritual Will. And man, by the very fact of being a thinker, and of possessing volition, holds the key to this great force right within the precincts of his own true heart. Why should we be negative in attitude and disposition when we might just as well be positive and firm? Why groan and suffer and complain, when we might smile and be happy? Man, possessor of Will, is spiritual polarizer in a world of ever-changing relativities. As he *wills,* so move the forces of Great Nature up or down, mirroring, as they turn, the heavens or hells, the joys or sorrows, of the whole manifested universe.

> "Say, look here, never growl at anything you have to do. If you have to go, just take it as a good thing you have to do, and then it will redound to the good of them and of yourself, but if it is a constant cross then it does no good and you get nothing. Apply your theories thus . . . It is a contest of smiles if we really know our business."
>
> —Wm. Q. Judge

THE SYMBOLISM OF NUMBERS

IV

THE preceding instances and examples reveal only one small portion of the methods used to read the symbolical ideographs and numerals of antiquity. The system being of an extreme and complex difficulty, very few, even among the Initiates, could master *all* the seven keys. Is it to be wondered, then, that the metaphysical gradually dwindled down into the physical nature; that the Sun, once upon a time the symbol of Deity, became, as æons glided by, that of its Creative ardour only; and that thence it fell into a glyph of phallic significance?

These sacred numbers (3, 4, 7) are the sacred numbers of *Light, Life,* and *Union*—especially in this present manvantara, our Life-cycle; of which number seven is the special representative, or the *Factor* number. This has now to be demonstrated.

If one happened to ask a Brahman learned in the Upanishads—so full of the secret wisdom of old—why "he, of whom seven forefathers have drunk the juice of the moon-plant, is *trisuparna,*" as Bopaveda is credited with saying; and why the Somapa Pitris should be worshipped by the Brahman *trisuparna,* very few could answer the question; or, if they knew, they would still less satisfy one's curiosity. Let us, then, hold to what the old Esoteric doctrine teaches.

"When the first 'seven' appeared on earth, they threw the seed of everything that grows on the land into the soil. First came three, and four were added to these as soon as stone was transformed into plant. Then came the second 'Seven,' who, guiding the Jivas *of the plants, produced the middle* (*intermediate*) *natures between plant and moving living animal. The third 'Seven' evolved their* Chhayas. . . . *The fifth 'Seven' imprisoned their* ESSENCE. . . . *Thus man became a Saptaparna."* (*Commentary.*)

Such is the name given in Occult phraseology to man. It means a seven-leaved plant, and the name has a great significance in the Buddhist legends. So it had, also, under disguise, in the Greek "myths." The T, or *tau,* formed from the figure 7, and the Greek letter *gamma* was the symbol of life, and of life eternal: of earthly life, because

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NOTE.—Collated from the writings of H. P. Blavatsky.

gamma is the symbol of the Earth (*gaia*); and of "life eternal," because the 7 is the symbol of the same life *linked with divine life,* the double glyph expressed in geometrical figures being a triangle and a quaternary, the symbol of *septenary man.*

Now, the number six has been regarded in the ancient mysteries as an emblem of *physical nature.* For six is the representation of the *six* dimensions of all bodies: the *six* lines which compose their form, namely, the four lines extending to the four cardinal points, North, South, East, and West, and the two lines of height and thickness that answer to the Zenith and the Nadir. Therefore, while the *senary* was applied by the sages to *physical* man, the *septenary* was for them the symbol of that man *plus* his immortal soul.

Thus Number Seven, as a compound of 3 and 4, *is* the factor element in every ancient religion, because *it is the factor element in nature.* Its adoption must be justified, and it must be shown to be *the* number par excellence, for, since the appearance of "Esoteric Buddhism," frequent objections have been made, and doubts expressed as to the correctness of these assertions.

And here let the student be told at once, that in all such numerical divisions the One universal Principle—although referred to as (the) one, because the *Only One*—never enters into the calculations. It stands, in its character of the Absolute, the Infinite, and the universal abstraction, entirely by Itself and independent of every other Power whether noumenal or phenomenal. It "is neither matter nor spirit; It is neither Ego nor non-Ego; and It is neither object nor subject," says the author of *"Personal and Impersonal God,"* and adds: "In the language of Hindu philosophers it is the original and eternal combination of Purusha (Spirit) and Prakriti (matter). As the Adwaitees hold that an external object is merely the product of our mental state, Prakriti is nothing more than an illusion, and Purusha is the only reality; it is the One existence which remains in the universe of Ideas. This . . . then, is the Parabrahm of the Adwaitees. . . ."

Being itself entirely out of human reckoning or calculation, yet this "huge aggregation of various states of consciousness" is a Septenate, in *its* totality entirely composed of Septenary groups! simply because "the capacity of perception *exists in seven different aspects corresponding to the seven conditions of matter*" (*ibid*), or the seven properties, or states, or conditions of matter. And, therefore, number 1 down to number 7 begins in the esoteric calculations with the first manifested

principle, which is number one if we commence from above, and the seventh when reckoning from below, or from the lowest principle.

The *Tetrad* is esteemed in the Kabala, as it was by Pythagoras, the most perfect, or rather *sacred* number because it emanated from the *one,* the first manifested Unit, or rather *the three in one.* Yet the latter has been ever impersonal, sexless, incomprehensible, though within the possibility of the higher mental perceptions.

Plutarch explains that the Achæan Greeks regarded the tetrad as the root and principle of all things, since it was the number of the elements which gave birth to all visible and invisible *created* things. With the brothers of the Rosy Cross, the figure of the Cross, or *Cube unfolded,* formed the subject of a disquisition in one of the theosophic degrees of Peuret, and was treated according to the fundamental principles of light and darkness, *or good and evil.*

The Monad being one, and an *odd* number, the ancients therefore called the odd, the only perfect numbers; and—selfishly, perhaps, yet as a fact—considered them all as masculine and perfect, being applicable to the celestial gods, while even numbers, such as two, *four,* six, and especially eight, as being female, were regarded as imperfect, and given only to the *terrestrial and infernal deities.* In his eighth eclogue, Virgil records the fact by saying, *"Numero deus impare gaudet,"* "Unequal numbers please the gods."

But number seven, or the heptagon, the Pythagoreans considered to be a *religious and perfect* number. It was called *"Telesphoros,"* because *by it all in the Universe and mankind is led to its end, i.e.,* its culmination. Being under the rule of seven sacred planets, the doctrine of the Spheres shows, from Lemuria to Pythagoras, the seven powers of terrestrial and sublunary nature, as well as the seven great Forces of the Universe, proceeding and evolving in seven tones, which are the seven notes of the musical scale. The *heptad* (our Septenary) was regarded *"as . . . proceeding directly from the Monad,* which is the origin and crown of all things." And if the *heptad* is made to proceed from the Monad directly, then it is, as taught in the Secret Doctrine of the oldest schools, the perfect and sacred number of this Maha-Manvantara of ours.

The septenary, or *heptad,* was sacred indeed to several gods and was divided into seven and twice seven parts; to Apollo (the Sun), between his seven planets, and playing the hymn to the seven-rayed on his seven-stringed harp; to Minerva, the fatherless and the motherless, and others.

Cis-Himalayan Occultism with its *sevening,* and because of such sevening, must be regarded as the most ancient, the original of all. It is opposed by *some* fragments left by Neo-Platonists; and the admirers of the latter, who hardly understand what they defend, say to us: "See your forerunners believed only in *triple* man, composed of Spirit, Soul, and body. Behold, the Taraka Raja Yoga of India limits that division to 3, we, to 4, and the Vedantins to 5 (koshas)." To this, we of the Archaic school, ask: Why then does the Greek poet say that *"it is not four* but SEVEN who sing the praise of the Spiritual Sun"? He says—

> Seven sounding letters sing the praise of me,
> The immortal God, the Almighty deity.

Why again is the *triune* IAO (the Mystery God) called the "four-fold," and yet the triad and tetradic symbols come under one unified name with the Christians—the Jehovah of the seven letters? Why again in the Hebrew Sheba is the Oath (the Pythagorean *Tetraktis*) identical with number 7; or, as Mr. G. Massey has it, "taking an oath was synonymous with 'to seven,' and the 10 expressed by the letter *Yod,* was the full number of IAO-SABAOTH, the ten-lettered God"? In Lucian's *Auction,* Pythagoras asks, "How do you reckon?" The reply is, "One, Two, Three, Four." "Then, do you see," says Pythagoras, "in *what you conceive* Four there are Ten; then, *a perfect triangle and our Oath* (tetraktis, *four!*)," or Seven. Why does Proclus say in *Timaeus,* "The Father of the golden verses celebrates the Tetractys as the fountain of perennial nature"?

Simply because those Western Kabalists who quote the *exoteric* proofs against us have no idea of the real *esoteric* meaning. Because all the ancient Cosmologies—the oldest Cosmographies of the two most ancient people of the Fifth Root Race, the Hindu Aryans and the Egyptians, adding to them the early Chinese races (the remnants of the Fourth or Atlantean Race)—based the whole of their mysteries on number 10: the higher triangle standing for the invisible and metaphysical world, the lower three and four, or the *Septenate,* for the physical realm. It is not the Jewish Bible that brought number seven into prominence. Hesiod used the words "The seventh is the sacred day," before the Sabbath of "Moses" was ever heard of. The use of number seven was never confined to any one nation. This is well testified by the seven vases in the temple of the Sun, near the ruins of Babion in Upper Egypt; the seven fires burning continually for ages before the

altars of Mithra; the seven holy fanes of the Arabians; the seven peninsulas, the seven islands, seven seas, mountains, and rivers of India; and of the *Zohar*; the Jewish Sephiroth of the *Seven* splendours; the seven Gothic deities, the seven worlds of the Chaldeans and their seven Spirits; the seven constellations mentioned by Hesiod and Homer; and all the interminable sevens which the Orientalists find in every MS they discover.

What we have to say finally is this: Enough has been brought forward to show why the human principles were and are divided in the esoteric schools into seven. Make it *four* and it will either leave man *minus* his lower terrestrial elements, or, if viewed from a physical standpoint, make of him a soulless animal. The Quaternary must be the higher or the lower—the celestial or terrestrial Tetraktis: to become comprehensible, according to the teachings of the esoteric *ancient* school, man must be regarded as a Septenary. This was so well understood, that even the so-called Christian Gnostics had adopted this time-honoured system.

The Tetragrammaton is the very essence of the number Seven, in its terrestrial significance. Seven stands between four and nine—the basis and foundation (astrally) of our physical world and man, in the kingdom of Malkuth.

For Christians and believers, this reference to Zaccharias and especially to the Epistle of Peter ought to be conclusive. In the old symbolism, man, chiefly the *inner* Spiritual man is called "a stone." Christ is the corner-stone, and Peter refers to all men as "lively" (living) stones. Therefore a "stone with seven eyes" on it can only mean what we say, i.e., a man whose constitution (of "principles") is septenary.

To demonstrate more clearly the seven in Nature, it may be added that not only does the number seven govern the periodicity of the phenomena of life, but that it is also found dominating the series of chemical elements, and equally paramount in the world of sound and in that of color as revealed to us by the spectroscope. This number is the factor, *sine qua non,* in the production of occult astral phenomena.

The number seven is at the very root of occult Cosmogony and Anthropogony. No symbol to express evolution from its starting to its completion points would be possible without it.

In occult and Pythagorean geometry the Tetrad is said to combine within itself all the materials from which Kosmos is produced. The Point or One, extends to a Line—the Two; a Line to a Superficies,

Three; and the Superficies, Triad or Triangle, is converted into a Solid, the Tetrad or Four, by the point being placed over it. Kabalistically Kether, or Sephira, the Point, emanates Chochmah and Binah, which two, are the synonym of *Mahat,* in the Hindu Puranas, and this Triad, descending into matter, produces the Tetragrammaton, *Tetraktys,* as also the lower Tetrad. This number contains both the productive and produced numbers. The Duad doubled makes a Tetrad and the Tetrad doubled forms a Hebdomad. From another point of view it is the Spirit, Will, and Intellect animating the four lower principles.

The Square becomes the Cube when each point of the triangle becomes dual, male or female. The Pythagoreans said "Once One, Twice Two, and there ariseth a Tetrad, having on its top the highest Unit; it becomes a Pyramid whose base is a plane Tetrad; divine light resting on it, makes the abstract Cube."

The surface of the Cube is composed of six squares, and the Cube unfolded gives the Cross, or the vertical Four, barred by the horizontal Three; the six thus making Seven, the seven principles or the Pythagorean seven properties in man. See the excellent explanation given of this in Mr. R. Skinner's *Source of Measures.*

"Thus is repeated on earth the mystery enacted, according to the Seers, on the divine plane. The 'Son' of the immaculate Celestial Virgin (or the undifferentiated cosmic protyle—Matter in its infinitude) is born again on Earth as the son of the terrestrial Eve, our mother Earth, and becomes Humanity as a total—past, present and future—for Jehovah or Jod-He-Vau-He is androgyne, or both made and female. Above, the 'Son' is the whole Kosmos; below, he is Mankind. The Triad or Triangle becomes the Tetraktys, the sacred Pythagorean number, the perfect Square and six-faced Cube on Earth. The Macroprosopus (the Great Face) is now Microprosopus (The Lesser Face); or, as the Kabalists have it, the 'Ancient of Days' descending on Adam Kadmon whom he uses as his vehicle to manifest through, gets transformed into Tetragrammaton. It is now in the lap of Maya, the Great Illusion, and between itself and the Reality has the Astral Light, the great deceiver of man's limited senses, unless Knowledge through Paramarthasatya comes to the rescue."

That is to say, the Logos becomes a Tetragrammaton; the Triangle, or the Three, becomes the Four.

It is explained further on in the *Secret Doctrine* that practically there are only four planes belonging to the planetary chains. The three higher planes are absolutely *Arupa* and outside our comprehension.

The Tetraktys by which the Pythagoreans swore, was not the Tetragrammaton, but on the contrary, the higher or superior Tetraktys. In the opening chapters of Genesis we have a clue to the discovery of this lower Tetragrammaton. We there find Adam, Eve, and Jehovah who becomes Cain. The further extension of Humanity is symbolised in Abel, as the human conception of the higher. Abel is the daughter and not the son of Eve, and symbolises the separation of the sexes; while the murder of Abel is symbolical of marriage. The still more human conception is found at the end of the fourth Chapter, when speaking of Seth, to whom was born a son, Enos, after which men began—not, as translated in Genesis, to "call upon the Lord"—but to be called *Jod-He-Vah,* meaning males and females.

The Tetragrammaton, therefore, is simply Malkuth; when the bridegroom comes to the bride on Earth, then it becomes Humanity. The seven lower Sephiroth must all be passed through, the Tetragrammaton becoming more and more material. The Astral Plane lies between the Tetrakys and Tetragrammaton.

The true Pythagorean Tetraktys was the Tetraktys of the invisible Monad, which produces the first Point, the second and the third and then retires into the darkness and everlasting silence; in other words the Tetraktys is the first Logos. Taken from the plane of matter, it is among other things, the lower Quaternary, the man of flesh or matter.

The prototypes or ideas of things exist first on the plane of Divine eternal Consciousness, and thence become reflected and reversed in the Astral Light, which also reflects on its lower individual plane the life of our Earth, recording it on its "tablets." Therefore, is the Astral Light called illusion. It is from this that we, in our turn, get our prototypes. Consequently, unless the Clairvoyant or *Seer* can get beyond this plane of illusion, he can never see the Truth, but will be drowned in an ocean of self-deception and hallucinations.

As stated by Pythagoras, and also in the Stanza, the Ray (the Pythagorean Monad) descending from "no-place" (*Aloka*), shoots like a falling star through the planes of non-being into the first world of being, and gives birth to Number One; then branching off, to the right,

it produces Number Two; turning again to form the base-line it begets Number Three, and thence ascending again to Number One, it finally disappears therefrom into the realms of non-being as Pythagoras shows.

Buddha Gautama, the fourth of the Sapta (Seven) Buddhas and Sapta Tathagatas, was born according to Chinese Chronology in 1024 B.C.; but according to the Singhalese chronicles, on the 8th day of the second (or fourth) moon in the year 621 before our era. The statements that at Gautama's birth, the newly born babe walked *seven steps* in four directions, that an *Udumbara* flower bloomed in all its rare beauty and that the *Naga* kings forthwith proceeded *"to baptise him,"* are all so many allegories in the phraseology of the Initiates and well-understood by every Eastern Occultist. The whole events of his noble life are given in occult numbers, and every so-called miraculous event —so deplored by Orientalists as confusing the narrative and making it impossible to extricate truth from fiction—is simply the allegorical veiling of the truth. It is as comprehensible to an Occultist learned in symbolism, as it is difficult to understand for a European scholar ignorant of Occultism.

Carlyle once said: "A symbol is ever, to him who has eyes for it, some dimmer or clearer revelation of the God-like. Through all there glimmers something of a divine idea."

Science of Impersonality

Freedom of judgment can be attained only when we learn to estimate an individual according to his own ability and character. Then we shall find, if we were to select the best of mankind, that all races and all nationalities would be represented. Then we shall treasure and cultivate the variety of forms that human thought and activity has taken, and abhor, as leading to complete stagnation, all attempts to impress one pattern of thought upon whole nations or even upon the whole world.

—Franz Boas

YOUTH-COMPANIONS ASK— AND ANSWER

IT is often said that people move through various stages of evolution wherein their desires are related to the degree to which their higher natures are incarnated. With this in mind, how does one tell the difference between an evolutionary need for experience and a passing fancy? Later, when a person knows more and has become more self-aware, he may feel that even some of his present "needs" were not needed.

(*a*) It is doubtful whether anyone really does *know* the difference between experiences which aid development, and experiences which have very little, if anything, to offer the higher man. Since at this point in evolution, we are concerned with the development of self-reliant individuality—getting all our various tendencies and parts of nature working to capacity and in the direction of what has been termed "the higher life," it is more than likely that we will occasionally be misled. So, even with the best of motives, we are bound to sometimes discover that what we thought was a move in the direction of learning for the higher soul, was more just a working out of hidden tendencies heretofore unnoticed. But even in such a case we could hardly say that the experience was necessarily one of folly if the approach to the situation contained a desire to learn. Nothing is utterly "wasted" if we are looking with the eye of a philosopher—searching for the truth. Even if we find that we have become all entangled in superficialities, we will eventually try to make something constructive come out of it all.

Any one who is concerned with this sort of a problem will try hard to discipline his nature. Often, however, when trying to intellectualize about some problem, we miss a warning meant to indicate that there are other factors to be taken into consideration. Thus, we should check our choices against our reason, "heart," and feelings. If we at least try to know *why* we are doing something, and attempt to form a reason for ourselves, rather than to simply drift into a situation, we are then working toward recognizing when we are fooling ourselves. This is not a "sure" plan, of course, for there is *no* sure way; but even though reason itself can be misleading, we still must work with its development as best we can.

All stages of evolving are relative. Therefore, all we can do is to be aware that we are at all times *trying*—perhaps not succeeding, but at-

tempting—to live to the utmost of our comprehension of what truth and justice are. We can get terribly mixed up in unnecessary lines of Karma through many different motives: trying to help others because we feel that *we* have the capacities to do something extra special, or being concerned with our own evolutionary process to the exclusion of seeing that of others—these are two dangers. It is very easy to rationalize ourselves into thinking that unnecessary courses of action are necessary, and we will surely do this for a time. But if we are primarily interested in justice, we are less likely to make mistakes than those who have some "big program" as to how they should proceed in life.

Then too, since we do pass from one stage into another, what might have really been important for us to experience at one time is no longer so. If we linger too long in any one category of experience, further repetitive involvements become likely—perhaps those falling into the "passing fancy" area.

(*b*) If there is one thing certain about life, it is that the results of the choices we make are uncertain. The large mass of humanity today is at a point in its development and evolution where life is one great question-mark.

That man needs change as maturity increases is evident in the development of everyone. Does not the little child's need for playthings to keep it occupied change to a need of more abstract stimulation as he grows? No one would deny that this earlier need was as necessary as one of the basic biological needs, even though the earlier "need" changes, whereas the later one remains practically constant. In most of us, kama-manas is so tied in with our actions that we rarely make a decision which is devoid of its influence. Hence what we may be sure is an "evolutionary need" could be in fact a rationalized desire of the lower nature.

Undoubtedly, a man's kamic needs become fewer and his manasic needs greater as his perception increases. The ideal attitude might be that of the man who evaluates all his emotional "necessities"—those things which he feels sure life would be unbearable without—and then eliminates his dependence upon them. It is our desires which bind us to the stage of development we are in.

When an individual does get an intuitive flash from "above," he has made a contact, not only with the source of evolutionary needs, but also with their dissolver; that is, intuitional perception indicates that some experience has been mastered and replaced by direct insight. Since

intuitional flashes are such rare occurences, the thinking man certainly cannot live his life by hunches—conceptions of doubtful "evolutionary needs." But an attempt to live a consistent life on the basis of whatever ethics and principles he holds to be true, using reason as the steppingstone to greater perception, *is* evolution. Insight will come of its own accord. When it does appear to reveal what is needed by the *soul,* there will be no doubt, because the flash will have come from within.

The problem here seems to be one of defining what self-awareness or consciousness is. Only then can an attempt to evaluate "attitudes" be made with any hope of success.

The infant child is unable to distinguish his own identity from that of his surroundings. As self-awareness develops, the individual begins to recognize his own separateness, the difference between his vehicle and the surroundings it moves in. Details manifest themselves as the previously constant and undifferentiated environment is observed to be a mass of interacting forms of life. When the educational process develops further, the young man attempts to find some pattern in the mass of details and to formulate relationships which define the interplay; details still remain as such in the mind but they begin to be linked to one another, because a partially "unified whole." Could we say that this certain set of experiences has become real for the individual? When understood and assimilated they take their place as new criteria for evaluating still unfamiliar experience. When perceived action forms some relation with previous experience, only then will it be coherent; in fact the action would not even be perceived if it were completely unconnected with our present world of reality.

Yet, strangely enough, self-awareness of "separate perception" can only be accomplished through the effort to extend the self to encompass the world around us. Consciousness only exists to the extent that the interaction is internalized.

If we postulate that the purpose of evolution is an ever increasing conscious awarenesss of ourselves and the universe, then to the extent that the individual increases his realization of the interaction around and within himself from an experience, he is working with an "evolutionary need." To the extent that he remains satisfied with his conception of himself and does not attempt to improve his relationship with others, the individual is creating his own "passing fancy." The need lies not in the circumstances surrounding the act, but rather within ourselves.

ON THE LOOKOUT

"Hindu Revival"

As an interesting follow-up to last month's Lookout discussion of contemporary trends in religious thought, we quote from *Time* for Oct. 15 on Hindu religion. There is no doubt about the fact that it is now fashionable to show a measure of sympathy for faiths other than Christianity, for which Theosophists will of course be thankful. The tone of *Time's* story is revealed by the following passages:

> Some of the world's ancient faiths are having a rebirth—often to the discomfiture of an expanding Christianity. Perhaps the most spectacular renaissance is under way in Hinduism.
>
> Older than recorded history, the religion of the Vedas and Upanishads has met religion after religion and welcomed them all. Buddhism sprang from its loins; Zoroastrians found a haven of tolerance in India. Even the first fierce followers of Allah's Prophet Mohammed were allowed to build their mosques and say their prayers in peace among the Hindus.
>
> But while Islam and Christianity waxed great and strong, the religion of Mother India, which worshiped God as One and as Three and as many, and saw in every faith a path to divinity, declined for a thousand years. Hinduism became a moldering mass of superstition and magic, social injustice and escape from the world. To the British Raj and the missionary sahibs from the Christian West, Hinduism seemed a creed outworn, soon destined to disappear. But it was just this twin invasion of commerce and Christianity, say two eminent Indian leaders, that has stirred Hinduism to new life.

The Impact of Radhakrishnan

Time is apparently impressed by the writings and influence of Sarvepalli Radhakrishnan, a leading scholar and Vice President of India. Trained at Oxford, and holding there for many years the Chair of Eastern Religions, Dr. Radhakrishnan has clearly exerted a philosophical influence on world culture. According to *Time,* he "has newly interpreted the basic conceptions of Hinduism," but it would be more correct to say that Radhakrishnan has pointed out to Westerners the error of many of their notions regarding Eastern doctrines. *Time* comments:

> Radhakrishnan has sharply revised the doctrine of *Karma.* This belief teaches that each man is bound to an endless series of reincar-

> nated lives, in each of which he expiates the sins accumulated in the life before. Radhakrishnan conceives *Karma* "as nothing more than the law of cause and effect in the moral world. 'Whatsoever a man soweth, that shall he also reap.' " *Karma,* then, merely conditions a man's life rather than determining it, as a card player may play the cards dealt him in a number of ways.

So far as Theosophy is concerned, this is less "a basic revision" than simply clear exposition.

REVIEW OF H.P.B.

Time also calls attention to Dr. Radhakrishnan's lectures given at Montreal's McGill University in 1954, published under the title *East and West, the End of their Separation.* In this work, Dr. Radhakrishnan makes it clear that philosophical sanity sees all religious formulations as symbolic. *Time* quotes:

> The truth which is the kernel of every religion is one and the same; doctrines, however, differ considerably since they are the applications of the truth to the human situation . . . All are necessarily inadequate and if taken too literally lead to error. Every formula, every attempt to enclose reality within words and concepts, which is true within limits and is adapted to the time and occasion, will serve as a support of contemplation, an aid toward the understanding of that which can be enclosed in no formula, symbol or doctrine. The doctrines are not irresponsible. We cannot think as we like. Nor are they unnecessary. The language in which the truth is expressed consists of many dialects adapted to the needs of the different peoples.

"WHAT IS TRUTH?"

The theosophic base for such sentiments is clear in an article published by H. P. Blavatsky in *Lucifer* (February, 1888):

> There is no room for absolute truth upon any subject whatsoever, in a world as finite and conditioned as man is himself. But there are relative truths, and we have to make the best we can of them.
>
> In every age there have been Sages who had mastered the absolute and yet could teach but relative truths. For none yet, born of mortal woman in *our* race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge *in* himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more. *Tot homines, quot sententiae*—is an immortal truism. The sun is one, but

its beams are numberless; and the effects produced are beneficent, or maleficent, according to the nature and constitution of the objects they shine upon. Polarity is universal, but the polariser lies in our own consciousness. In proportion as our consciousness is elevated towards absolute truth, so do we men assimilate it more or less absolutely. But man's consciousness again, is only the sunflower of the earth. Longing for the warm ray, the plant can only turn to the sun, and move round and round in following the course of the unreachable luminary: its roots keep it fast to the soil, and half its life is passed in the shadow....

Still each of us can relatively reach the Sun of Truth on this earth, and assimilate its warmest and most direct rays, however differentiated they may become after their long journey through the physical particles in space.

Signpost not the Destination

Time concludes with the following from Dr. Radhakrishnan's lectures:

Rites, ceremonies, systems and dogmas lead beyond themselves to a region of utter clarity and so have only relative truth. They are valid so long as they are assigned their proper place. They are not to be mistaken for absolute truth. They are used to communicate the shadow of what has been realized. Every word, every concept is a pointer which points beyond itself. The sign should not be mistaken for the thing signified. The signpost is not the destination.

An Engineer Discusses Reincarnation

Lookout readers who have noted the many indications of a spreading interest in reincarnation-philosophy will be impressed by a discussion on this "new hypothesis" in relation to Science, appearing in *Engineering and Science* for October. *Engineering and Science,* a monthly published at the California Institute of Technology, had previously (June 1956) encouraged "religion and science" comment from readers by publication of Richard Feynman's "The Relation of Science and Religion." Therein Dr. Feynman defined a basic issue of our age as "the problem of maintaining the real value of religion, as a source of strength and courage, while, at the same time, not requiring an absolute faith in the metaphysical aspects of religion." Now, Mr. Stanley Sohler, a graduate engineer, proposes that the single concept of reincarnation provides a basis for reconciling the purposiveness of religion with the exactitude required by scientific investigation of teleological hypotheses. Beginning with "the law of the conservation of energy," Mr. Sohler indicates that essential energy, or "spiritual force,"

is both constant and yet in process of incessant reembodiment. In his opinion, the only legitimate conception of "God" is that of "pure spiritual force, infinite in all dimensions, including time, and therefore unknowable to mortal man."

SOME THEOSOPHICAL FUNDAMENTALS

Mr. Sohler continues:

> All things, including physical matter, energy, and mentality are merely different forms of this universal life force, and all forms in accordance with universal and impartial laws. Each living human body is inhabited by an immortal unit of spiritual force called a soul, and all such units are subject to the same universal laws which apply to all other forms of the universal force. At such time as a soul becomes aware of all these laws, and learns to live in harmony with same, it will literally become "one with God."
>
> Let us take a deep breath and consider the personal implications of the hypothesis. It implies that each individual soul is engaged in the process of learning the laws through experience, and that this experience is being currently accumulated through reincarnation into a series of physical bodies. (Bear with me—we will dispose of Bridey Murphy in a moment.)
>
> I respectfully maintain that this concept at least disposes of the latter part of Dr. Feynman's problem; it has no arbitrary metaphysical aspects, but throws open the entire field of observable phenomena to searching scientific investigation. In fact, this very search for wisdom is the personal challenge of every human being, because his increase of wisdom in any one lifetime is the measure of his soul's growth in that lifetime.

"BRIDEY" HAS NOTHING TO DO WITH IT

Since Mr. Sohler is aware that many of his readers currently associate "reincarnation-talk" with Morey Bernstein's controversial *Search for Bridey Murphy,* he points out that such accounts in no sense invalidate the hypothesis of reincarnation—even if inadequate experimental techniques are employed and groundless conclusions are presented. He writes:

> Before going further, let us go back and put Bridey Murphy in perspective. It would be tempting to enter into a detailed discussion of Mr. Morey Bernstein's lack of knowledge, and his poor experimental techniques. However, for the sake of brevity, I will gladly concede that his experiments did not prove the existence of reincarnation, if you will in turn concede that his sloppy handling of the material did

not necessarily disprove such existence. Please remember that I am submitting a hypothesis—not trying to prove it.

Assuming that we are all still keeping an open mind, let us consider some other implications of the hypothesis stated above. We have accumulated massive amounts of experimental evidence of the existence of a law of cause and affect in the area of physical matter, and we have found that a similar law also operates in the area of energy. Modern psychiatry has discovered that the same law (in more subtle forms) is equally valid in the area of mentality. Our hypothesis implies that there is a similar parallelism of laws throughout the entire scale of manifestation, from the grossest physical matter right on up to the most refined forms of spiritual force, and further implies that full understanding of these laws awaits only the development of adequate experimental techniques for their true nature to be determined. Here is a real frontier for the scientist with the courage of a pioneer.

Treatment of Karma

Mr. Sohler concisely states the law of karma, although he does not use the term familiar to Theosophists:

Pending scientific determination of these laws, let us consider the probable nature of one of them. From our well-documented experiments with physical matter, we are well aware of the fact that we cannot extract more gasoline from a tank than we put in at the start. The same goes for energy in a storage battery. If our hypothesis is valid, a similar law should apply at the mental level and the spiritual level. Although it has never been measured, for lack of parameters, our own empirical experience has shown that any creative endeavor must necessarily be preceded by some comparable mental effort. And when we consider the spiritual level, we find that a very wise man has already stated the exact law for us: "... whatsoever a man soweth, that shall he also reap." When we combine this sound natural law with the concept of individual souls being reincarnated into a series of physical bodies, we find ourselves with a lap full of satisfactory explanations for many bothersome mysteries.

Immediately, we find that none of the suffering we see or experience results from the arbitrary and unpredictable will of some remote third-party "God." Any individual who suffers in this lifetime is merely reaping the results of suffering he imposed upon others in a previous lifetime. In a literal sense, each person "brings it on himself," through ignorance of this universal and impartial law. I suggest that there is a feeling of "rightness" about this concept that is bound to strike a responsive chord in any person who maintains that there should be individual responsibility for individual actions.

AN EPITOME OF HYPNOTIC TRASH

Under this label, a friend sends some current advertisements on Hypnosis for comment in Lookout. Although the covering letter by Harry Arons, editor of *Hypnosis* Magazine, purports to appeal to doctors of one or another school, the enclosed leaflets seem to be slanted directly at laymen—especially those who want "speedy" results: "How to hypnotize with a snap of the fingers; at a word of command; at a signal; by telephone—quick-as-a-flash!" This, under a "money-back" guarantee for Arons' book *Speed Hypnosis!* Arons' *Master Course in Hypnotism* tells you "how to hypnotize quickly, hypnotize in public for money, hypnotize individuals and groups." Moreover—

> It's simpler than you think to learn hypnotism. You don't need to be a master-mind, or to have any special powers. Most earnest persons of good intelligence can learn how to hypnotize to some degree. It's just a matter of knowing the methods and developing a knack or flair through practice.

HYPNOTIC KITS

As a "supplement" to these books, Arons offers "2 records, 4 Sides, more than 40 solid minutes of Classroom-type instruction in the privacy of your own home." Record I, side B, suggests the insidious way in which hypnosis may be used: "The Progressive Relaxation Test, with Instructions for Application as a *Disguised or Indirect* Method." (Our italics.)

Prof. Alwyn Stevenson, president of the California Society of Hypnotists, offers a different "kit," which includes "a 78 rpm record that hypnotizes your subject, then turns complete control over to you. Reverse side enables you to hypnotize yourself, gain a better outlook on life." The advertisement further itemizes:

> A *genuine hypnotic gem,* imported from Africa. This stone has long been noted for its hypnotic qualities;
>
> A *comprehensive booklet* explaining what to do and what not to do when hypnotizing. Also contains party stunts, questions and answers about the Art of Hypnotism.
>
> And when you hypnotize *yourself,* friend, you "become amenable to your *own* suggestions to stop smoking, lose weight, etc. It reduces nervous tension, too."

Only one warning is given: "Prof. Stevenson's scientific method should be applied only by mature persons. Please do not order this kit for anyone under 21 years of age."

Mental Telepathy via Hypnosis

In *Hypnosis* for March, an article by Lee Levinson reports in enthusiastic terms his "Experiments with Mental Telepathy via Hypnosis." Mr. Levinson's experiments were restricted to "reading" names—the operator thinking of a name and the subject calling the name as he read it in the operator's mind. Such amateur experiments as Mr. Levinson's, however, though conducted with zeal, are not carefully controlled, as are those of Dr. J. B. Rhine and his associates; and while they may appeal to the curious, will never impress the careful truth-seeker. The editor of *Hypnosis,* in fact, appends this criticism: "Mr. Levinson's rambling report is typical of the enthusiastic but slip-shod experimental efforts of many hypnotists who become struck with the possibilities inherent in hypnosis." Arons warns amateur hypnotists:

> 1. Realize that the hypnotized person's desire to comply with the operator's obvious and implied wishes forces him to develop hallucinations involving the results sought, i.e., causes him to indulge, upon prodding, in what may be aptly termed "unconscious fraud."
>
> 2. Record your experiments—put everything down in black and white so you can examine it later after you have cooled off; and don't rely on your memory. . . . Record all the correct guesses—AND the misses too!
>
> 3. Curb your anxiety for success in favor of a clear view of the facts. Every student of psychology knows how easy it is for facts to become distorted out of all proportion to reality as a result of wishful thinking on the part of the experimenter.

Speaking of Ethics

It seems but fair to note that *Hypnosis* is an organ of the Association to Advance Ethical Hypnosis. In one of the Editorial Notes we find this comment:

> Speaking of ethics, we do not feel that some of the doctors and dentists who have adopted hypnosis are doing the right thing. We refer to the practice by some of giving their patients the post-hypnotic suggestion that they will resist hypnosis by anyone not a physician or a dentist; some go so far as to suggest that the patient will not respond to *anyone but himself!* This practice is not only unethical—it is almost reprehensible. . . . Would it not be better to phrase the suggestion somewhat as fellows: "Hereafter, you will not permit yourself to be hypnotized by anyone—not even by me—unless you are fully willing to be hypnotized and have complete confidence in the qualification of the operator."

This type of post-hypnotic suggestion may offer some protection against "disguised or indirect" hypnosis.

Hypnosis Reassessed for Popular Consumption

While the *Search for Bridey Murphy* occasioned a great deal of semi-hysterical effusion about hypnosis, it also resulted in many sober articles by experimental hypnotists and clinical psychologists. An excellent evaluation of hypnosis appeared in *McCall's* for September—"Hypnosis is not a Parlor Game," by Isabel Leighton. Miss Leighton begins:

> Within one month after the publication of *The Search for Bridey Murphy,* the story of a young woman's description under hypnosis of a previous incarnation, a new craze was sweeping America. Today nightclubs serve a "hypnotoddy," people dance the "hypnotrot," vaudeville features "hypnoturns" and amateur performers liven up parties by putting the guests into various stages of hypnotic trance.
>
> Amusing as this may seem, there is one big difference between hypnosis and some other fads that have swept the country. This fad can seriously hurt you. Just how seriously only psychiatrists and medically trained hypnotherapists really know. . . . Wherever or however the amateur has learned his hypnosis he is a community menace despite published assurances that this practice is virtually harmless.

Dangers Immanent in Parlor Hypnosis

Miss Leighton describes one "game" that resulted in prolonged physical distress, relieved only when a psychiatrist, by putting the patient again under hypnosis, discovered what had happened during the parlor pastime. Other hypothetical cases which would result in severe mental or emotional shock are quoted from Dr. Herbert Spiegel, of the William Alanson White School of Psychiatry. Dr. Spiegel emphasizes the dangers of exhibition hypnosis. An unethical or ignorant operator, for instance, may even resort to pressure on the nerves of the neck in his desire to obtain speedy mastery. Miss Leighton echoes the warning of Leslie LeCron when she states: *"In the hands of any except the most skillful hypnotist it can result in death."*

Medical Hypnosis Contrasted

"While the victims of stage and parlor hypnosis come out of trance shaking, confused, or dazed," says Miss Leighton, "the subjects of medical hypnosis usually feel refreshed and relaxed. Here are some of the reasons." In medical hypnosis the subject:

1. is told in detail what to expect.
2. is guided only toward peace and well-being in his re-orientated personality.
3. is protected even against himself. If material comes to light which is currently too painful for him to deal with, by mutual agreement during hypnosis, amnesia for that material can be induced.
4. at all times makes the choice; the role of medical hypnotist is only that of guide and teacher.
5. always has his confidence respected.
6. has his needs as the only point of focus.
7. is made to feel the process is mutual.
8. receives constant reassurance.
9. is thanked for his cooperation.
10. is always the deciding factor in what a hypnotic session produces.

Respect for Subject in Medical Hypnosis

Furthermore, according to Miss Leighton, in medical hypnosis the subject is *never*:

1. ordered to do anything, is never abused, is never exploited.
2. fooled, tricked or ridiculed.
3. used to build hypnotist's ego.
4. allowed to feel a failure if trance is not accomplished.
5. subjected to having his confidence violated. His privacy is never invaded.
6. subjected to inappropriate increase of his anxieties.
7. promised more than the hypnotherapist believes he can deliver.

While the Theosophist, prepared by doctrinal familiarity with the intricacies of man's higher psychological nature, is bound to stress the dangers of *any* practice of hypnosis far more than conscientious medicos, he is also bound to respect the distinctions suggested by the types of thinking and writing appearing in the foregoing quotations. As before suggested, in a time when so many are becoming "mad" for hypnotism, the presence of such a perspective as that demonstrated by Leslie LeCron and Miss Leighton is to be welcomed.

"There are More Things . . . Horatio"

Probably nothing has changed more markedly in the past fifty years than physicists' conception of matter. *Now,* according to the Valley *Times,* Sept. 15, a scientific team reports discovery of "anti-matter"! The report reads:

> A University of California research team today announced discovery of the anti-neutron, a sub-atomic particle which destroys matter in the ordinary state.
>
> The discovery makes it known now that a whole array of "anti" matter particles exists which could compose a universe of opposite nature to the one we know. But whether such a universe does exist, somewhere in creation, is not yet ascertained.
>
> The new particle poses no danger to the world because it appears only once in a while in a stream of other sub-atomic particles of very high energy. But it is of a great value in furthering man's understanding in the nature of matter. . . .
>
> A four-man team working with the Bevatron, at present the world's most powerful atom smasher, made the discovery which was announced jointly by the University and the Atomic Energy Commission.

CONDITIONS OF MATTER

Quite likely, the foregoing discovery will give rise to various speculations, though we do not presume to suggest just how such information may be correlated with theosophic teachings. Some, correlating with the "seven different conditions of differentiated matter," may speculate that such anti-neutrons, now so greatly in the minority, might gradually increase and, with the onset of pralaya, become more and more abundant—a characteristic concomitant, so to say. Others may prefer to make the analogy with the "preservers and destroyers." In any event, the *Index to The Secret Doctrine* offers a wealth of material for correlation. For example, the following:

> If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest are but so many various differentiated aspects and transformations of that One . . . then the first and chief difficulty will disappear and Occult Cosmology may be mastered. . . . "Fohat hardens and scatters the seven brothers"; which means that the primordial Electric Entity—for the Eastern Occultists insist that Electricity is an Entity—electrifies into life, and separates primordial stuff or pregenetic matter into atoms, themselves the source of all life and consciousness. (*Secret Doctrine* I, 75-6.)

THE UNITED LODGE OF THEOSOPHISTS

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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